



## Early Journal Content on JSTOR, Free to Anyone in the World

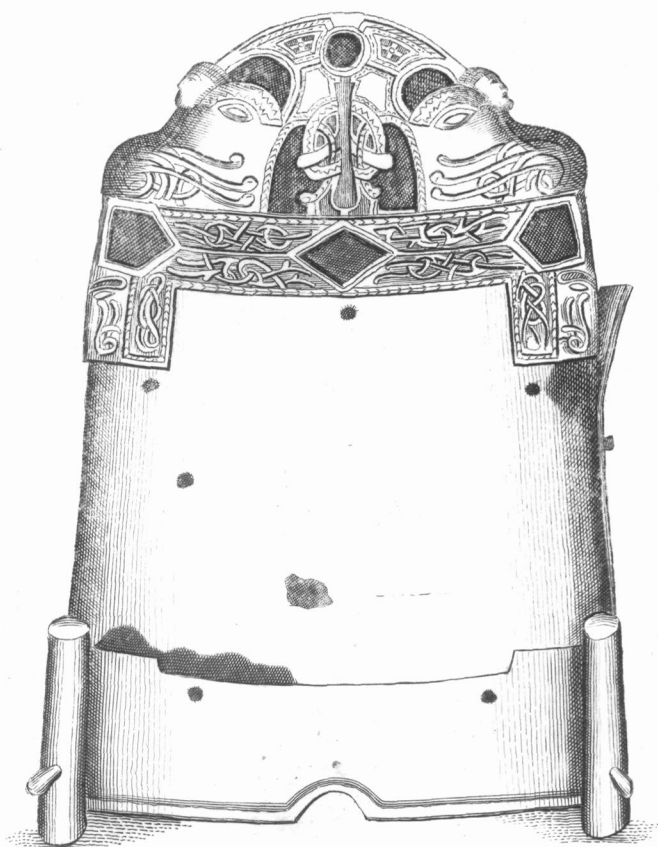
This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).



*Front of the "Barnaán  
"Cuilawn."*



Fig. 1.

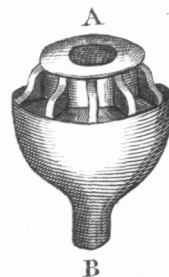


Fig. 2.

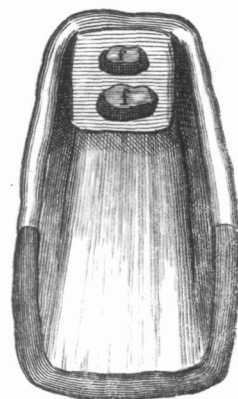


Fig. 4

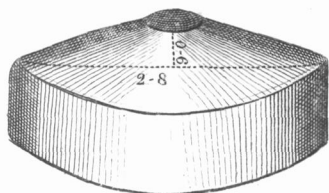


Fig. 3.

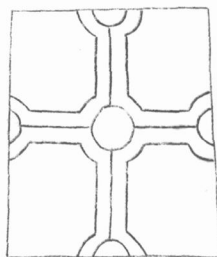


Fig. 5 .

*Description of the Barnaan Cuilawn, and some conjectures upon the original use thereof; together with an account of the superstitious purposes to which it was latterly applied. Also a description of the remains of an ancient Mill, which were recently discovered near the ruins of Glankeen Church, in the county of Tipperary. By Thomas Lalor Cooke, Esq.*

Read January 7, 1822.

**THE** curiosity commonly called the “Barnaan Cuilawn”, which is now in the possession of Mr. Cooke of Parsonstown, in the King’s county, was found, some centuries since, in a hollow tree, at a place named Killcuilawn, situate in the mountains, and distant about two miles from the village of Burrissileigh, in the parish of Glankèen, and county of Tipperary. This Antique is likewise called, in the Irish Language, “Obair na Snaom”, that is, the Saint’s “Work.”

The Barnaan Cuilawn in shape resembles a mitre, and is made internally of wrought iron; which internal part, although now nearly eaten away by rust, appears to have been originally about three tenths of an inch thick, having in its summit two round holes of about three tenths of an inch in diameter, which do not seem to have been ever intended for receiving any kind of screws or rivets. It is about eleven inches and an half high, and the bottom (in shape a parallelogram) is about eight inches long and four inches broad; whence its length and breadth gradually di-

minish, it being at the top only six inches and one half long, and about two inches broad. Around the bottom is a kind of brass frame, or base, of about one eighth of an inch thick and two inches in height, having at each corner a round brass pedestal, about three inches high and half an inch thick. These pillars extend about three eighths of an inch lower than the brass frame, so as to form a kind of feet. In this brass frame, or base, on the front side of the Barnaan Cuilawn, is a small semicircular opening, about an inch in diameter, and somewhat resembling the aperture of a bee-hive, through which its inmates pass in and out.

The iron, or internal part of the Barnaan Cuilawn, appears to have been originally all covered with brass\* and highly ornamented. The top, which is the most curious part now extant, is of cast metal, like brass, of a whitish yellow colour, and exquisite workmanship. It has several apertures, and is beautifully inlaid in Runic knots with gold, silver, copper, and some dark-bluish granulated metal which I at first took to resemble Cobalt, having on each of its sides four representations of an eye, and on the ends two bald antique heads, (much like those of stone, which are frequently to be met with in the walls of ancient monasteries in Ireland,) and two other representations of eyes. In the top are inlaid three pieces of yellow stone, or composition, intersected by other narrow red stones, both in appearance like Jasper. It is however right to remark that those parts of the inlaying, which appeared to me to be Cobalt, are not in reality of that metal; for Cobalt is said not to have been discovered until about the year 1733, although the beautiful colour in some ancient stained windows and

\* There is brass still adhering to parts of the iron, and which has the appearance of having been united to it by the effect of fire.

oriental porcelain would seem to argue, that this metal was longer known.\* I have consulted W. Higgins, Esq. Professor of Chemistry to the Dublin Society, and he says, that this bluish metal is not Cobalt, although he could not then take upon himself to say what it really was.

The back and one of the sides of the Barnaan Cuilawn are still covered with thin brass plates, on the former of which is visible an engraving of a cross.† Several credible and respectable inhabitants of the parish in which it was found affirm, that, within the last forty years, there was a cross upon the front side of the Barnaan Cuilawn, enriched with various coloured precious stones ; but, although much pains have been taken to procure this cross, rewards and enquiries have proved alike ineffectual. The cross just spoken of has been lost in the following manner. After the death of the Rev. Mr. M'Eneiry, Roman Catholic Vicar of the Parish of Glan-keen, the Barnaan Cuilawn fell into the hands of his successor, the Rev. Michael Bohun, a man of great learning, but who had not much taste for the antiquities of the country. Upon Mr. Bohun's having been newly come to the parish, the Barnaan Cuilawn was, in the hurry of removing, unfortunately thrown, along with some articles of furniture, into an open stable ; and, while it remained there, some person, induced by a wish of possessing part of so re-

VOL. XIV.

F

\* The late General Vallancey, in the *Collectanea de Rebus Hibernicis*, Numb. 13. vol. 4, treating of the Liath Meisicith of the ancient Irish Druids, says "it is well known that Cobalt, ground up with oil, will lie an hour or more in that unctuous state, and then burst into an amazing blaze ;" and considers it as "probable, that the Druids, who were skillful chymists, (for their days) could not be ignorant of so simple an experiment."

† This Cross, (a drawing of which is annexed, fig. 5.) it is very remarkable corresponds in shape and the number of lines of which it is formed with that given in *Ledwich's Antiquities*, plate 18. as engraved on the tomb of O'Toole, who is said to have been interred in Glendaloch in the year 1010.

vered a relic, or more probably by a spirit of avarice, took away the cross before mentioned.

Many fabulous and superstitious stories, relating to this piece of antiquity, have been handed down by tradition, and are still implicitly believed by the illiterate of the neighbourhood in which it was found. As these tales may happen to prove serviceable to the antiquary, or entertaining to the less scientific, I shall here recount a few of them. Thus it is said, that any person, who was fortunate enough to gain possession of the Barnaan Cuilawn, was always attended by good luck superior to that of any of his neighbours; and that one Burke, who inhabited the Castle of Burrissileigh about the commencement of the seventeenth century, having by some misfortune lost the Barnaan Cuilawn, in a few nights after an invisible hand brought it back while he was sleeping, and placed it upon a table near his bed side.\*

It is likewise a story among the people, that a noted hurler, named Fitzpatrick, wanting a hurl on the eve of some great match, went to the tree in which "the Saint's work" was found, in order to lop off a branch; but, when in the act of cutting it, happening to look towards his house, which stood at a little distance, he imagined he saw it in flames. Affrighted, he leaped from the tree, and ran to save his burning house. On his approach, however, to his astonishment, the house was in safety, and no appearance whatever

\* The following inscription, still legible on a stone, which is in one of the walls adjoining this Castle, and is supposed to have been formerly placed over the principal entrance, gives one a strange idea of the hospitality and ferocity of that age in which it was written:

" Richard Burk—Alicie Hurly—  
 " Marmoreum cur surgat opus  
 " Facit hospes et hostis: hospes in  
 " Amplexus, sed procul hostis eat.  
 " 1643."

of fire. He then returned to the tree ; and, again imagining that he saw the house enveloped in flames, ran to save it, but still it was unhurt. A third time he went to the tree, enraged, determined at any risque to cut the hurl, and a third time the house appeared on fire. However, he persisted in cutting, and, on returning home, found his habitation in ashes !

Another story, which is likewise told, although superstitiously accounted for, is certainly fact. It is this. There was, at the foot of the tree just spoken of, one of those holy wells common in Ireland, which actually removed to an opposite hill. The reason assigned by the peasantry for this removal is, that some giddy female had washed clothes in it ; and the water, indignant at the profanation, changed its course to another direction. The truth seems to be, that the water found some more ready canal, by which to discharge itself, in one of those accidental fissures often found in hills like those which encompass that sequestered spot. But to pass by these fables, it is certain that this relic was, and is to this day, held in high veneration amongst the uneducated in the vicinity of the Parish of Glankeen, as having something sacred and supernatural about it. For a long time past, (perhaps some centuries) it has been used in that parish somewhat in the same way as the Anglo-Saxons formerly used the corsned bread, or morsel of execration, which was supposed to cause convulsions when taken by any person asserting a falsehood.\*

We are told that the ancient Irish, about the beginning of the Christian æra, made use, in their judicial proceedings, of a kind

F 2

\* A remarkable instance of the effect of the latter we have recorded in the person of Godwin, Earl of Kent, who, it is said, abjured the murder of the king's brother by this way of trial ; and, as a judgment for his solemn perjury, the bread stuck in his throat and choaked him.

of collar, called *Jadh Morain*. By this miraculous collar, says the historian, they tried the integrity of the witnesses who were to give evidence; for, if it were tied about the neck of a person designing to give false testimony, it would shrink close and extort the truth, or continue contracting itself until it had suffocated him.\*

In like manner it was supposed of the Barnaan Cuilawn, that, if any swore falsely by it, his face would change to his back, and the order of nature be distorted. There was living, until within the last three or four years, a man, who was reputed to have fallen a victim to the dreaded supernatural influence of this piece of antiquity. This person, afterwards nicknamed *bujtjn*, that is "Loaf," having been accused of stealing some bread, protested upon the Barnaan Cuilawn that he was not guilty; and, immediately, by a contraction of the muscles, his mouth was drawn close to his left ear! Without entering into any enquiry as to the *real*† cause of this poor creature's misfortune, it may gratify curiosity to mention, that, in point of fact, the distortion of his features occurred at an advanced period of life, and continued until his death.

A Mrs. Dunn, to whom the Barnaan Cuilawn descended *as an heirloom* from her ancestors, named Spellane, used until recently to earn a livelihood by hiring it out for people to swear upon. The form observed was this: When any thing was stolen, the Barnaan Cuilawn was sent for to Mrs. Dunn, and on the messenger's paying one shilling,† and swearing by itself that he would safely return it, he was permitted to bear it away in a strong leathern case (purposely prepared for it) to those who sent him. On the arrival of the Barnaan

\* Keatinge.

† Probably some paralytick affection.

‡ In Mr. Dutton's Statistical Survey of the county Clare, page 352, is an account of a similar superstitious form of oath. There, in giving a description of an image of Saint Monalagh,



Cuilawn, the persons suspected were obliged to purge themselves of the accusation by swearing upon it; while, with all the solemnity of a religious rite, they at the same time touched it with a hazel wand or rod. He who refused to do this was stigmatized as a convicted plunderer. Women would never touch it; and, so great awe was this ordeal held in, that many, who would perjure themselves if the gospels had been presented to them, when sworn upon the Barnaan Cuilawn, almost invariably told the truth, even though it were the acknowledgment of their own guilt. The only instance mentioned to the contrary, is the solitary case already alluded to. In order to check the progress of superstition, it was taken in one of these swearing excursions, about the year 1797, by the before mentioned Roman Catholic Vicar of the parish of Glankeen; from whose successor (who is now dead many years) its present possessor obtained it.

As tradition is equally silent with regard to the original use of the Barnaan Cuilawn and the meaning of its appellation, I take leave (though not without much diffidence) to offer the following, as my own ideas respecting its use and name. Its original use at

near the church of Dysert O'Dea, he says, "The Crozier of this Saint is still preserved with great care. It is called the Boughal (stick), and is of curious workmanship. It is held in such veneration, that oaths are taken on it with great solemnity, and a shilling paid for the use of it to a poor woman, who gives it out to any person who applies for it, and it travels safely cabin to cabin."

In all probability this is the Crozier, which is at present preserved in the museum of Doctor Tuke in Stephen's Green, Dublin.

Mr. Rawson, in his Survey of the county Kildare, speaking of St. Evin, who filled the Abbey of Monasterevin with monks, says, "The consecrated bell which belonged to this Saint, called *Bernan Empin*, was on solemn trials sworn on, and was committed to the care of the M'Egans, hereditary Chief Justices of Munster."

It is worthy of observation, that *Bernan* is a name given also to the bell of Saint Evin, and, Mr. Rawson has spelled it correctly, it may come from the Anglo-saxon *beȝnan*, to burn.

one time seemed to me to have been as one of those Ciboria, which the primitive Christians were in the habit of making in imitation of the Jewish tabernacle. However, upon more mature consideration, I relinquish that opinion for one that appears to be better founded, and now look upon it to have been a dome or cover of a Thurible. The kind of censer used amongst the Jews, we are informed, was a sort of chaffing-dish,\* covered with a canopy, the use of which might have been borrowed from them by the early Christians. By supposing cavities to have been made in this chaffing-dish for admitting the pillars or feet of the Barnaan Cuilawn, so as to keep it firm, the remainder would completely bear out this conjecture. Thus the semicircular aperture at the base would admit air to support combustion; the strong iron lining was calculated to withstand the effects of internal fire; and the holes in the top, to suffer the rarified air and smoke to escape. This conjecture as to the original use of the Barnaan Cuilawn, is rendered still more probable from the accommodating spirit of the early Missioners in Ireland, who, in order to scandalize their new converts as little as possible, turned things connected with the pagan worship to answer the purposes of their own religion. Thus, previous to the erection of churches, the Christian clergy used to assemble with their congregations at the druidical upright stones, and in the druidical temples. In like manner the nuns at Kildare kept up the holy fire, which had been kindled there by Druidesses several ages before. The learned author of the Antiquities of Ireland, speaking of these ancient druidical fires, says, that they were kept from scattering by iron curbs,† for which he gives the following authority, viz. “*Ferro superne investitæ, &c.* Woun. Barthol. 273”. It

\* Encyclopædia Britannica.

† Ledwich's Antiq. 76, 7.

is very likely, that the use of this *iron covering* for sacred fires might have been borrowed from the Druids, as well as the use of their temples, &c. and this is rendered the more probable from the circumstance of the druidical fire itself having been afterwards continued by the Christians, at least at Kildare.

The word Barnaan, as it is here applied, appears to be derived from the Irish *barr*, a top, or head of a thing; and *an*, fire, \* that is *barr-na-an*, the head or cover of the fire. This derivation seems to me to add considerable support to the foregoing conjecture respecting the original use of the Barnaan Cuilawn; and would, if there existed any tradition of a holy fire having been kept up in that parish, like that of Saint Bridget at Kildare, be conclusive upon the subject.

With regard to the remaining part of its appellation, viz. Cuilawn, (*as it pronounced*,) that I at first took to be a corruption of the Irish word *Cuile-an*, (a holly) which epithet I then supposed might have been bestowed upon the Barnaan in after times, from the circumstance of its having been found in a tree. The inhabitants of the parish of Glankeen, however, attributed the additional epithet, Cuilawn, to a Saint of that name, who they suppose made it with his own hands.† From him also, they say, (and probably correctly) that Kill-Cuilawn, and the well which formerly sprung there, took an appellation. After much search made for any Irish Saint of that or a similar name, I have succeeded in discovering, that Culanus (in Irish called *Cuilen* or *Cualen*)‡ is the name of the Saint who built the church in the parish of Glankeen, where this curiosity was found. This proves how correct the com-

\* *an*, fire,—O'Reilly's Dic.

† The other name by which it is known, i. e. *Obarr na g-naomh*, favours this opinion.

‡ Colgan. Act. SS. Hiber. 369.

mon tradition in this instance is ; and shews, as I conceive, that the word Cuilawn arises from the name of a Saint, as that tradition would have it. In Colgan's *Acta Sanctorum Hiberniæ* fo. 751. in the life of Cormach, King and Archbishop of Cashel, taken from the old M. S. book of Lecan, I find the following account of that Archbishop. Cormach lived in Munster, and was descended in the manner therein mentioned from Oilum Olum.\* It then states that he had five brothers by the same father, viz. Becanus, *Culanus*, Eminus, who was also called Euinus, Diermitius and Boedanus or Baitanus. Of these the three latter emigrated into the provinces of Connaught, Leinster and Ulster, and the two former remained in their native province, Munster, and of them the book gives the following account :—“ Sanctus manuque Becanus remaneus in Mumoniâ Monasterium de *Killbecani*, alias *Cluainaud* “ *Mobhecoc* erexit et sanctissime et rerit : Sanctus vero *Culanus* in “ valle quâdam regionis de *Hi Luigdheach*, *Glean-chaoín* nuncupata, Ecclesiam extruens, inter suos cognatos et notos remansit ; quos “ beneficiis et piâ devotione erga se propense affectos, divite almæ “ suæ benedictionis tandem locupletavit hæreditate.” Thus we have Culanus, or as he was called in Irish, Cuilen, clearly ascertained to have been the founder of the parish church of Glankeen or *Glean-chaoín*, in the county *Hi Luigdheach*† in Munster, which

\* S. Cormacus, filius Eugenii, f. Marchaldii, f. Muredacii, f. Diermitii, f. Eugenii, f. Aildi Flanbeg, f. Fianchi Muillethain, f. Eugenii magni, f. Aildi Olum.—Colgan.

† All the country from Sliabh Eachtighe to Limerick, belonged originally to the province of Conacht, till Luighuidh Mean, who descended from Conac Cas, made a conquest of it by the sword, and added it to the province of Munster. This tract was called *Grabh Fhearón Luigheadh*, that is, the lands of Luigheadh. Keating's Tr. Harris' Ed. of Ware's Bishops, fo. 36. n.—says, that Hy signifies the lands possessed by families, so that *Hi Luigdheach* means Luigheadh's country also. I do not know whether the tract of land described by Keating be that known at present by the name of Sleigh, as I believe Sleib Eachtighe to be on the confines

appears to me to be the precise parish in which the Barnaan Cuilawn was found; for this parish was part of the ancient territory of *Sliegh*, as that territory, which is now united with Kilnamana and Kilnalougurty, under the common appellation of the barony of Kilnamana, comprehended the entire parish of Glankeen and of Bamacurra, being part of the adjoining parish of Ballycahill.\* As it appears by the cross which still remains in-

VOL. XIV.

G

of the counties of Galway and Clare. Whether these tracts of country be the same or not, it is evident that the place mentioned in Colgan is the parish in which the Barnaan Cuilawn was found. Archd. Monas. Hiber. p. 46, which mentions Gleanchaoín amongst the Abbies of the county Clare, says, "This valley is in Hi Luigdheach in Munster, at the bounds of the See of Killaloe.—Saint Patrick built an Abbey here." It then adds "This place is now unknown." In the first part of this statement the Monas. Hiber. quotes Acta SS. 207; but, although I have searched there, I have not found any thing to warrant it. As Archdall, placing Gleanchaoín in the county Clare, admits that it is unknown, or, in other words, that such a place cannot be found there, it is reasonable to conclude that there is no such place as Gleanchaoín in that county, and that it is to Gleanchaoín in *Sleight* in the county Tipperary Archdall alludes. This latter place corresponds with that mentioned in the Monas. Hiber. in every particular except the county. Thus that book describes Gleanchaoín as situate *at the bounds of the See of Killaloe* and Glankeen, where the Barnaan Cuilawn was found, is in point of fact one of those parishes in the Archbishoprick of Cashel, which are *next adjoining to the Diocess of Killaloe*. The Monas. Hiber. says, that Saint Patrick built an *Abbey* at Gleanchaoín, and Colgan (*ubi supra*) giving the same topographical description of the place, writes that Culanus or Cuilen erected a church there. In reality, the remains of two buildings raised in different periods still present themselves in the ruins of Gleanchaoín or Gleankeen church. Besides, both Colgan and the Monas. Hiber. agree in describing the place as a valley, and Glankeen church lies in a glen near the foot of Knockanura mountain. Add to this the coincidence of the name of Saint Cuilen with that of the place near Glankeen church called Killcuilawn, and also with the Barnaan Cuilawn, which has certainly been for many centuries in that parish. I think I have heard, that there was an old building formerly at Killcuilawn, the stones of which were carried away about 30 or 40 years since by the Rev. Thomas Ryan, who was then R. C. Vicar of the parish. He made use of them, as well as I remember, in building a house. Perhaps, as Kilcuilawn is not above a quarter of a mile from Glankeen church, this was the building of which Colgan speaks.

\* Beaufort's Map of Ireland. See also an ancient Geography of Ireland, which says *Sleight*

scribed upon the Barnaan Cuilawn, as well as by the set one which was lost, that it was used in the service of the Church since the introduction of Christianity, the conclusion is not far fetched to say, that the words, Barnaan Cuilawn, (although now but little understood) originally meant "the cover of Cuilen's fire."

The popular tradition of the country having been proved, as I consider it, to be correct with regard to the name of Saint Cuilen, may perhaps be allowed to have some weight in ascertaining the age of the curiosity under discussion. That tradition (which is further supported by the appellation *Obair na g-naom*) says, as I have already mentioned, that the Barnaan Cuilawn was made by Saint Cuilen's own hands, and, if that be supposed to be true, fixes the time when this relic was formed to the beginning of, or perhaps a little anterior to, the tenth century. I have not met with any account of the time when Saint Cuilen died; but, as he was the brother and contemporary of Cormack, King and Archbishop of Cashel, who was killed in the year 908, we may fairly suppose that he died about the same period. A corroborating proof of the Barnaan Cuilawn's antiquity presents itself in the antiquated heads raised upon its sides, and the like of which I am informed are to be found only in buildings prior to the twelfth century. The Runic knots and gyrations, into which the inlaying on it is for the most part convolved, also demonstrate, that it was fabricated about the 9th century; and it is remarkable, that ruins are also to be found in stone on Cormack's chapel on the rock of Cashel, the erection of which building is attributed to Saint Cuilen's brother. A further evidence of the Barnaan Cuilawn's having been made about the period already mentioned arises from the comparison of the cross

was a barony in the county Tipperary; also a map of Sleight in the Record Tower, Dublin Castle, which was copied by General Valancey from the original in Paris, which bears date in 1657.

still remaining engraved upon it with that upon the tomb of O'Toole, who was buried in Glendaloch in the year 1010, an engraving of which is given in Ledwich's Antiq. plate, 18. Both crosses are composed of a similar number of straight and curve lines similarly placed. Additional testimony of its antiquity is borne by the chevron-like inlaying of silver in the bluish metal before described. If the Barnaan Cuilawn be considered as ancient as the year 900, it affords a good specimen of the perfection to which they brought the works in metal in those days, and bears much in favour of the then civilized state of Ireland.

The Barnaan Cuilawn was in all likelihood hidden during some of the troubles, with which Ireland has been continually convulsed ; and, the person, who concealed it, having probably soon after met an untimely fate, it remained unseen, until, after some generations, the hand of time, having rotted away the tree in which it lay concealed, exposed to view this relic of antiquity.

Having thus given the best account of the Barnaan Cuilawn, that my slender information enables me to offer, I shall now proceed with a description of the remains of an ancient Mill, which was lately dug up in the same parish, within about 150 or 200 yards of the ruins of Glankeen church.

As a peasant, of the name of Kelly, was digging some time in the month of February 1821, for the purpose of levelling an angle of his garden, situate within a short distance of the ruins of the church so often before mentioned, he discovered, adjoining a little stream, the remains of an ancient mill, buried in clay, a small way under the surface of the ground. He also discovered there several planks of oak from eight to ten feet in length and of considerable thickness, most of them being fitted with tenents and mortices apparently for the frame-work of the mill.

There was no iron met with by him, except a little pick, or hatchet, (now in my possession) about seven or eight inches in length, the edges of which are not very hard. A drawing of it is annexed, fig. 1.

The only piece of wheelwork discovered is the remains of a spir-nut, or more properly of a trundle-head, which is a good deal mutilated. It appears to have been composed of staves rather than of spokes or rungs, and these staves have been carved out of a solid block of oak, as represented in fig. 2. This figure represents the trundle and lower part of its spindle, B, which is also of oak, carved out of the same block with staves, and appears to have been burnt at the extremity in order, as I suppose, to render it hard. The upper and remaining part of the spindle seems to have been inserted into the square hole, A, which is morticed into the upper part of the trundle-head.

The only mill-stone found is that represented in fig. 3, having a conical and plane side, the latter of which is very rude and uneven. This stone must have been used as the under or bed stone, the conical side of which was the working one, as it still has visible upon it the circular marks of the friction occasioned by the running stone, besides that the flat surface is too uneven to have been ever used in that way. In this stone the perpendicular height of the cone is about six inches, although the stone itself is not more than two feet and eight inches, in diameter. As it has no furrows, this fall of six inches to a base of sixteen was very necessary to discharge the corn when ground. The upper or running stone must of course have been concave, to match the shape of the one already described.

Fig. 4. represents what I take to have been the cistern or trough for discharging the water upon the waterwheel. It was carved out



of a solid block of oak, and two holes, *f, f*, in one of its ends, through which the water escaped.

There is not any person at present living who remembers to have heard of this mill. A respectable farmer of the name of Dwyre, aged about 65 years, and who now holds that farm (as he did since his father's death) never knew of such an edifice having been there. He distinctly remembers his father and grandfather, both of whom held this farm, yet he never heard them speak of any mill having been there. Its antiquity may also be well deduced from the fact of the spindle having been made of wood, as well as from the shape of the stone. Doctor Ledwich\* says that the mills, mentioned in Cambrensis to have been in Ireland in his time, seem to have been water-mills, erected by the monks, and to which the vicinity resorted. Long before the time of Saint Cuilen, who, according to Colgan, built Glankeen church, there was an Abbey founded here, as appears by the *Monasticum Hibernicum*,† so early as the time of Saint Patrick. It is not improbable but that the one just described might have been used by the clergy belonging to the adjacent church of Glankeen for the purpose of grinding their corn.

VOL. XIV.

H

\* Antiq. p. 375.

† Ep. 46.